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## WEEKLY REVIEW.

—WE commend this note from the *Rock* to the notice of the *Times of India* and others, who accuse "sentimental Divines" of fanaticism in charging the Indian Government with spreading the sale of intoxicants :—

"It is to be hoped that the speech made in the House of Commons by Mr. Samuel Smith last month on the subject of the terrible spread of intoxicating drinks in India and Burmah, and now reprinted for circulation, will be widely read. We have given it *in extenso* on another page. Some little time ago we called the attention of our readers to the painful subject of Government-encouraged vice in India. It is appalling to think that our Government is also guilty of encouraging the twin evil of drink. In order to derive additional revenue, the Indian Government has farmed out the monopoly of selling drink. In other words, native contractors have the power of purchasing the right to open, in certain districts allotted to them, as many drinking-shops as they like. Thus a large number of rich men are personally interested in spreading the use of intoxicating drink. This system came into operation in 1876, and the revenue from intoxicating drink at once rose from 600,000*l* to 1,000,000*l*. That is to say, the sale of drink was almost immediately doubled by this system. When the two twin sisters of evil, lust and drink, are thus encouraged by a so-called Christian Government, need we wonder that the natives who, whatever their faults may be, are proverbially sober, should be somewhat slow to understand in what way the "Christian religion" is better than their own?"

—WITH General Boulanger stirring up trouble in France, and Emperor Frederick sick with a fatal disease, European affairs are still uncertain. A false move on the part of France just now, might involve the whole of Europe in a war. The telegrams are closely watched.

—THAT reredos in St. Paul's will not "down." Read the following as an example of Episcopal tyranny :—

"The question of the St. Paul's reredos was referred to at the London Diocesan Conference on Tuesday by Mr. J. E. Sly, who asked, as a question of privilege, whether it was a fact, as stated in the press, that a question on the subject—that of which the Rev. H. W. Webb-Peploe gave notice—had not been allowed to be put upon the agenda. The Bishop simply replied: 'Allow me to say that it is not the privilege of any member of this Conference to ask that question.'"

What right has the Bishop to shut off discussion in that manner? Is he laying claim to infallibility? The question should have been forced to an answer. The "house-divided" is already tottering when such ecclesiastical absolutism holds sway. What will the end be?

—WHAT is the profit of discussing missionary methods until we get missionary power? What is the use of debating over the superior merits of this or that kind of piston-rod, while there is no fire in the engine? Methods adjust themselves when power comes. The law is, first life, and then organism. We are frequently found reversing the order. We perfect the organism and neglect the only thing which can make the organism of use. The spirit-filled, spirit-taught Baxter had no difficulty about methods. He set on every man he met, and besought him with tears to give his heart to God. His ministry was one of power. First came the life, and it created an organism though which it flowed to bless and save many souls. Not so much better methods, as more power is needed in every branch of God's work.

—AS soon as you fill the sphere where God placed you, He opens a larger one. God promotes on merit. Influence does not secure positions in God's real army. Stephen and Philip were godly laymen. They were set apart to serve tables, that the apostles might give themselves to "prayer and the ministry of the Word." But they soon turned out as powerful ministers of the word. Faithfully "serving tables" led them into higher activities. This is God's plan. If you are dissatisfied with your present field of usefulness, fill it so full that your only dissatisfaction will be that it is so small Then, and then only, will a larger door be opened before you. "He that is faithful in that which is least is faithful also in much."

—FROM the *Rock* :—

The *Catholic Press* publishes the following account in the letter from its special correspondent at Rome :—

Yesterday a very interesting ceremony took place in the little chapel of the Holy Office, under the shadow of St. Peter's. Here at about two o'clock came one of the most popular and best-known of the High Church clergymen to make his act of faith in the Catholic Church and to receive conditional baptism and confirmation. The ceremony was performed by Monsignor Salhia, O. P., assisted by Father Peter Mackay, O. P., who had prepared the postulant The chapel was filled with English-speaking people, who had been allowed to be present. The clergyman was the Rev. Luke Rivington, formerly of All Saints', Margaret-street, but for many years, I believe, one of the "Cowley Fathers." Certainly Mr. Rivington will find, and has already found, many friends who have joined the Church before him and we can only trust that many more will follow the good example he has given them. This morning the Holy Father was pleased to allow him, together with Monsieur de Charette and family, and Lord and Lady Emly, to assist at the Holy Sacrifice in his private chapel.

"Father Rivington" was one of the most eloquent preachers of the Ritualistic party, and was well known as a missioner. It must be a great blow to "Father" Benson and his "friars" to lose such an eminent member of their fraternity, yet in face of this, among other secessions from the extreme party, we are assured that Ritualism does not lead to Rome! It is strange indeed to think of a Protestant clergyman being received into the Apostate Church of Rome in the chapel of "the Holy Office," *i. e.*, the unholy Inquisition!

Mr. Rivington was well known in Bombay. The "Cowley Fathers" now here are hard after him on his Romeward route. They would be there now, if Rome would allow it.

—PAUL said to one of the churches of his founding, "Ye observe days, and times and seasons. I am afraid of you, lest the labor I bestowed upon you shall be in vain." When we read of a minister and congregation of immortal souls bound for eternity, charged by Almighty God with responsibilities weighty enough for angels, quarreling over the cut or color of the gown worn by the minister while officiating, we feel that Paul would have said "I am afraid of you." In the face of the awful realities of life and death, of time and eternity, how utterly insignificant seem these things!

—WHEN God's law comes into conflict with our business, it is time we stopped the business. No man need fear but what God will look out for him if he is loyal to His law. He who had a commissariat department organized among ravens to feed Elijah, can certainly provide for any one who trusts Him. Loyalty to God must stand above "bread-and-butter." If there is doubt in your mind about any course of action being right, slow up. Think and pray. Remember "He that doubteth is condemned if he eat."

—THE present system of trial by jury has outlived its usefulness. One man has it in his power to block the whole course of justice. Christian men are forced either to persevere in their "disagreement," and thus cause a new and expensive trial, or sacrifice their conscience in agreeing to a wrong verdict. Eight out of twelve should decide any jury question. One Mr. Woodward has recently written a valuable pamphlet on "Our Jury System a Scandal," which all should read. It may be had from Carr & Co., London.

—A LARGELY attended meeting of the Committee of the C. M. S. was held in Salisbury-square, April 9th. Standing room was crowded :

"The cause of this unwonted excitement was the fact that an energetic but very small minority of members have been dissatisfied with the Committee's determination not to take official part in home controversies, as expressed in the Resolution of February 13th about the St. Paul's reredos."

Resolutions were introduced, which, in the following amended form, were adopted :

First—That while the Committee, both in the selection of the Society's missionaries and the training of its students, have ever steadfastly kept in view the dissemination of the

Gospel of Christ in its purity and simplicity, while they glory, and trust that they ever will glory, in a bold avowal of Protestant doctrine both at home and abroad, and will always with God's help proclaim and maintain in the mission field, with all the forces and influence of the Society, the pure Gospel of the Lord Jesus Christ in accordance with the Evangelical principles of the Church of England, as set forth in her Prayer-book, Articles, and Homilies, they do not consider it to be part of their duty, as the directors of a missionary society, to take any corporate action at home with regard to any erroneous doctrines or practices which may trouble the Church, unless it should become absolutely necessary to do so in order to preserve their own proper work from interference. The Committee feel they have a right to ask for generous confidence on the part of their friends, and a reasonable liberty of action in their attempt, under the guidance of the Holy Spirit, to solve the many difficult and ever-varying problems which the rapid development of the work presents.

Second—That the Committee regret that circumstances have arisen which have caused dissatisfaction to some attached members of the Society, and which might convey the idea that they are indifferent to the character of the ornaments and ritual of churches in which the Society's cause is advocated, an indifference repudiated in their resolution of February 13th. The practice of the Committee has always been to accept contributions from all clergy and congregations sufficiently in sympathy with their aim to be willing to contribute, and to send deputations (if desired) when practicable. They would be reluctant to take upon themselves the task of instituting inquiries as to the ritual or ornaments of such churches as support the Society; but they do not bind themselves never to refuse a deputation should occasion, in their judgment, require it; and, having full confidence in their representatives in advocating the cause of Missions, they are not prepared to give any guarantee as to what a particular preacher, should he be sent, shall or shall not say."—(*Rock.*)

—A *verbatim* report has been published in England of the able speech which Mr. Samuel Smith, M. P., recently delivered in the House of Commons on the increase of drunkenness in India in consequence of the out-still system. In concluding that speech he touched upon another subject. He said:—"Before sitting down, I cannot forbear uttering my protest against an even deeper stain on our Indian administration—I refer to the detestable licensing of vice, the most loathsome system I have ever heard of, and the most cynical in its contempt for morality. The Government may depend that, as soon as the facts of the case are known to the people of this country, there will arise such a cry as will compel the abolition of these infamous Acts. Finally, I say that the only sound principle upon which to govern India is that we should regard it as a great trust confided to us by Almighty God, having solely in view the good of its people; and in so doing I believe we should receive the reward of an enduring and honourable connection with that country."

—The proposed baptism of a Hindu convert in the Madras Christian College has caused an uprising of the students. They have demanded that the Senatus of the College shall prevent all attempts on the part of Professors to interfere with the religious convictions of the pupils. What will be done remains to be seen. It is perhaps the greatest student rebellion that ever occurred in India. We earnestly hope the Senatus will not deny the Saviour by promising to seal their lips as to His salvation. As a missionary institution it better be pulled down, than to yield to these demands.

—The incident illustrates the futility of attempting to "wear away prejudice" by means of school work. After these long years of creditable history, the conversion of a Hindu in that school provokes as violent opposition as it would have done a quarter of a century ago. Hindus will rejoice if their children can be throughly trained in the culture of the west in mission schools, by aid of mission funds; but their hatred of the one who is instrumental in leading a soul to saving faith in Christ is deep and malignant.

## NOTICES OF BOOKS, REPORTS, ETC.

Rev. J. Fieldbrave, the David of the M. E. North India Conference, has compiled a hymn-book in Hindustani called "*Git Ki Kitáb.*" A number of the hymns are his own composition. The time suited to the words is indicated before each hymn. The collection is rather large, embracing 175 hymns. It is a book well adapted to any Hindustani mission work where the Roman character is used.—Published at the Methodist Publishing House, Lucknow. Price, post free, 3½ annas.

Once more we gladly note the 39 page Compendium of the Doctrines, Rules, and Covenants of the Methodist Episcopal Church, with Scriptural Proofs, edited by Rev. Allan J. Maxwell, M. A., B. D. No better pamphlet could be put into the hands of probationers in the Church, or any who desired to know the Doctrines and Rules of that body. Price, 1 anna.—May be ordered from the Methodist Publishing House, Lucknow.

The *Report of the Madras Mission of the Free Church of Scotland for* 1887 reports steady progress in all branches of the work carried on. Very much of the report is taken up with accounts of school work and statements of finances. Some evangelistic work is done, with encouraging results. Four adults were baptized during the year, as the known results of the evangelistic work. It is hardly to be expected that the public will take much interest in the pages of accounts that are printed. They are doubtless necessary for the information of those concerned. The average total attendance at the school has been 1,037, and in the Christian College 633.

Every one interested in Sunday-school work should secure a copy of the *Minutes and Report* of the fifth Session of the Indian Sunday-school Union held at Cawnpore, January 10th and 11th, 1888. It contains the addresses delivered on that occasion, as well as minutes of business done. Price, *four annas*, M. E. Pub. House, Lucknow.

The *Indian Female Evangelist* for April has come to our table. It has the following excellent table of contents:—Ziegenbalg; A Sketch. By Jean Scot; A Few Peeps into Zenana Life. By Miss L. Marston; Editorial Jottings; Gungoobai's Story; Poetry: Small Things; Prayer Union Paper; Our work and the workers—Indian Chapter; Home Chapter; Miscellanea—General Conference on Foreign Missions; A Pleasant Gathering; Letter to our Association Secretaries; Pages For the Young Missionary Pots.

## EDITORIAL NOTICE.

*Address all correspondence, which must in every case be authenticated, to* The Editor, Grant Road, Bombay. *Exchanges will please note this address.*

*Business communications to be sent to* The Manager, Bombay Guardian, Two Tanks, Bombay.

The Bombay Guardian.

SATURDAY, MAY 5, 1888.

## ONE CAUSE OF WEAKNESS IN MISSION EFFORT.

With all the success which has attended missionary effort in India there is room for humiliation that so little has been accomplished. Thousands of converts have been gathered. Thousands in the church triumphant, and an increasing number in the church militant prove missionary effort no failure. Yet the proportion of converts is small. Whether we look at the mass of the people to be evangelized, or the number of mission workers that have toiled or are now toiling in the field, the results of missionary effort are not such as the needs of the field, the power of the Gospel, and the force at work would justify us in expecting. Two causes seem to have contributed largely to result. The first is *an erroneous conception of conversion.* The point is vital in all aggressive, spiritual work. Ascertain what any minister understands conversion to mean, and you have the key to his ministry. Our beliefs necessarily mould our actions. Does conversion mean a change of opinion? Then our work is mapped out for us. The citadel of the intellect must be brought under the fire of our heavy logical artillery. Conversion hangs on the syllogism. Does conversion mean a change of the life? Again our course is clear. We are to induce the sinner to cease doing one thing, and begin doing something else. Our work becomes reformatory. Opinion must be changed, and habits of life thoroughly overhauled. Rules of living must be laid down, and scrupulously followed. We then preach from the words, "Work out your own salvation," but fail to note the context.

But what is God's view of conversion, as revealed in the New Testament? We answer:—Conversion is the instantaneous re-creation of the soul in the image of God, by the power of the Holy Ghost, realized upon the conditions of "repentance toward God, and faith toward our Lord Jesus Christ." That it is the new-birth, or new-creation of the soul appears from Christ's conversation with Nicodemus, where the Saviour plainly says that in conversion a new life is brought into the soul: a new birth takes place. No figure of speech could so perfectly express Christ's thought of conversion, as that of birth. Being dead in sin, we are re-created, re-born in the image of

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God. Paul throws light upon these words of the Saviour when he says, "If any man be in Christ, he is a new creation; old things have passed away, and all things have become new, and all things are of God." This settles it, then, that conversion, or the new birth, has not come to any person who has not experienced this spiritual transformation, by which he becomes a "new creation." That the Holy Ghost is the Divine agent accomplishing this mighty change in the spiritual *nature*, is so evident, no other reference will be needed than that found in Titus . . . "he hath saved us by the washing of regeneration, *and the renewing of the Holy Ghost*."

Two kinds of proof are brought to support the affirmation that this soul-transformation is instantaneous: that of scripture precept, and of scripture example.

Christ Himself said, "He that believeth shall be saved." "Shall be saved," but when? Why, when he believes. No other answer can be given. When faith claims, God grants the desire, and the soul passes from the death of sin to the life of God by the almighty power of God the Holy Ghost. Faith claims the blessing. God does the work. God is ready and longing to save every soul. He has knocked at the barred doors of the heart long years: can we doubt then that, upon the unbarring of the door? He will cry to the dead soul arise? "*In the day* thou shalt seek me with all thine heart, I will be found of thee," is the last word of God to the lost soul. Scripture example is unvarying. Every conversion recorded in the Gospels and Acts of the Apostles was instantaneously wrought. The soul may have been brought under conviction, and may have struggled some time for the transformation of soul desired; but when faith took hold of God, the work was done "in a moment, in the twinkling of an eye." Zaccheus, the rich publican, was converted somewhere between his tree-perch and the ground. Jesus settled the fact of his conversion, by saying, "This day is salvation come to this house." The three-thousand at Pentecost were converted, baptized, and "added to the Church" "the same day." A large number of Samaritans so effectually received Christ under the evangelistic labors of Philip that there was great joy in the city. Nothing but the instantaneousness renewal of these Samaritans in righteousness will account for the phenomena recorded in the eighth chapter of Acts. The eunuch in his chariot: the jailer in the shattered prison; Lydia at the river side and a host of others rise up to testify that, "in the day" they sought Christ with all their hearts, they were made "new creatures in Christ Jesus." Roman and Grecian idolaters, as well as Jewish monotheists, found peace with God the moment they exercised faith in Christ Jesus. The heathen household of Cornelius yielded to the conviction of the Spirit attending the preaching of Peter, were converted, "filled with the Holy Ghost," and baptized straightway. The Apostles expected such results. Their preaching was shaped to produce them. Even among the cultured Athenians Paul held an "after service" and some believed, "among the which was Dionysius the Areopogite, and a woman named Damaris, and many others." Thus under one sermon enough became believers to form the nucleus of a church.

If this view of conversion is correct, is it not easy to see why so much missionary effort has failed to produce adequate results? Too often the possibility of the immediate conviction and conversion of the heathen, by the Word and the Spirit, has been looked upon as impossible. Too often it has been deemed necessary to begin developing the mind until it could comprehend Christian doctrine, when God longed to pour out His Spirit in convicting and transforming power upon them. Culture first, conversion second has been the policy of much mission work. The result has been that culture has not prepared the way for faith in Christ. In the great majority of cases the opposite has resulted. The work has produced educated heathen, but heathen still. Their axes had been ground at our stone, and they have plied them vigorously in the attempt to destroy our faith. The policy has been adopted in the fullest faith that it was wisest and most effective. But we are constrained to believe that it has not been God's order. It is urged by those engaged in this kind of work that the present conversion of the pupils attending is impossible owing to their indifference to Christian truth. They must be led along by easy stages until they become interested in the gospel. Their prejudice must be worn away, and their interest awakened. In answer to this, we must hold that present conversion is not impossible to those who use God's methods in God's way. And as for challenging the attention of the indifferent, nothing is so well adapted to produce this as the preaching of the gospel under which heathen are truly converted. One sermon followed by the conversion and baptism of one heathen would draw attention like no school work that has ever been tried. Philip "being full of faith and the Holy Ghost" did not open a school to "wear away predjudice" in Samaria. But no one can read of the revival he conducted without believing that he succeeded in overcoming popular indifference. Imagine Paul passing over into Macedonia in response to the cry that startled him at Troas, and opening a school to "wear away prejudice." No! no! He preached Christ expecting conversions, and though his first audience was only a few women by the river-side, his preaching shook Phillipi to the very centre. In fact the Book of Acts teaches that the quickest way to overcome indifference is to so preach Jesus that men repent, believe, and become converted by the power of the Holy Ghost. Such preaching would stir Bombay. Persecutions as malignant and bloody as "arose about Stephen" would follow. Indifference would instantly vanish, and, every historic analogy compels the belief that under such conditions, the religion of Christ would flourish. But this will never be until the New Testament view of the nature of conversion and the time when it may take place, is more commonly received. May that day soon come.

In our next issue we shall consider the second principal cause of the meager results attending missionary effort.

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—If a bushel be first filled with wheat, there is no room for tares.

## THE BRAHMO CRITIC ANSWERED.

### II.

We now proceed to answer the six questions to which reference was made in the last number of the *Guardian*. About these the writer in *Culture* says that he transcribed them from one of his "theological note-books found years ago." While the questions have been slumbering in the author's note-books the answers have been steadily shaping themselves out of the discussions of recent years. As "definite" answers are requested, and as the opinions of Christian scholars are asked for, our plan will be as far as possible to quote the judgments of trusted names, instead of going into the questions at length on our own account.

*Question* 1.—"Will the best instructed and most candid of Christian theologians affirm that the four Gospel as we have them are either transcripts or translations of four Gospels actually written by the four Evangelists? In other words, were the four Gospels, as they now exist, actually compiled by the persons whose names they bear? On the contrary, 'is it not admitted that the four original narratives are lost—lost, that is, in the sense in which Sappho's Poems, or the missing books of Livy, are lost?'"

*Answer*.—This is a question of the genuineness and authenticity of the Gospels. Canon Girdlestone, speaking at one of the series of meetings held lately in London by the Evangelical Alliance, said: "As to the Gospels there is this remarkable fact, that, though they are all anonymous, yet they have all got names that have been handed down by very early tradition; and we depend on early tradition for the authorship of almost every classical writing we possess, such as Thucydides and Herodotus, neither of whom was named as having written their books within a century of the books having come into being."—(See *The Christian* for March 23rd, 1888).

There is an advantage, however, as regards this question, in quoting the opinions of one of the most brilliant of the opponents of Christianity. M. Renan is well-known to have accepted a theory of the origin of Christianity which is very different from that of orthodox theologians, and for this reason his conclusions in regard to the present question are the more significant. What does M. Renan say about the trustworthiness of the Gospels as historical records? As to the Gospel of Luke he says: "We think, therefore, that the author of the third Gospel and of the Acts is in all reality Luke, the disciple of Paul" (see Dr. Wace's *The Gospel and its Witnesses*—p 26). About the Gospels of Matthew and Mark, M. Renan says that "St Matthew 'deserves an exceptional confidence' in his report of our Lord's discourses; and as for St. Mark's Gospel, it is 'full of minute observations proceeding without doubt from an eye-witness.'" (Id. p 30). About John's Gospel, while refusing (for *a priori* reasons, however) to accept its record of the *words* of Christ, M. Renan says it is 'superior to the other three in respect to matters of *fact*' (Id. p 34). Let this testimony be noted as coming from one whose theory of the origin of the Christian religion would have been helped immensely if he could have thrown discredit on the Gospel narratives.

Dr. Wace, from whose book we have quoted M. Renan's words, adds: "The great fact which remains, at the close of the long critical debate of the last two generations, is that in the Gospels we do possess accounts of our Lord's life and ministry written either by Apostles themselves, or by companions of Apostles—by persons, that is, who had either themselves witnessed our Lord's deeds and heard his words, or who were in intimate association with those who had."—(Id. p. 32.)

*Question* 2.—"Is it not admitted that many and various biographies of Jesus were compiled during the first few centuries after his death?"

*Answer.*—In reply to this question, we quote the words of the learned Bleek: "Besides our canonical Gospels, the ancient Church knew several others which have come down to us in larger or smaller fragments. It is not at all probable that any of these reach further back than our Gospels, or belonged in any sense to the writings referred to by Luke (I. 1 sq.) Most of them had not the least influence in the Catholic Church, "and though a somewhat greater, yet not a very subordinate and temporary one even among the minor sects with whom they chiefly originated"—(*Introduction to the New Testament*, vol I., p 334)

It will be observed that this question does not at all affect the trustworthiness of the four Gospels of the New Testament, inasmuch as the authenticity of these latter can be established by submitting them to proper historical tests.

*Question* 3.—"Is it not also admitted by the most competent and candid theologians that the four Gospels now read were compilations authoritatively made later, at all events, than the end of the first century after the death of Jesus, out of existing materials, good and bad—the worst-believed and the most trumpery of the various legends and marvels being discarded, and the best-believed and most dignified being retained?"

*Answer.*—This also is a question of the authenticity of the Gospels. *At what date* were they written? Were they written so long after the events related in them transpired that we cannot trust them as historical records? We quote again M. Renan's opinion: 'In conclusion, I admit the four canonical Gospels as serious documents. They go back to the *age which followed the death of Jesus*' (the italics are ours.) See Dr. Wace's *The Gospel and its Witnesses*—p. 31. Thus even M. Renan avows his belief that the four Gospels were written *within the lifetime of Apostles and contemporaries of Jesus.*

*Question* 4.—"What is the date of the oldest known manuscript of any Gospel or of any epistle?"

*Answer.*—The two oldest known MSS are the Codex Sinaiticus and the Codex Vaticanus both of which belong to the fourth century! Of these Hammond says, in his *Outlines of Textual Criticism* (p. 70), that they supply us with evidence of other MSS "of a date anterior to themselves." As this question really asks whether materials enough exist for obtaining a correct Text of the Christian Scriptures, it might be well to point out that Versions and the Writings of the early Church Fathers are also available for this purpose. Hammond says about the Latin version, that "one of its forms, considerable remains of which are extant, belongs to the second century." He adds: "We are sure that a Coptic translation of the Scriptures must have existed before the close of the second century; nor is there any reason to doubt that the two dialectic versions of that language, the Numphitic and Thebaic, are of that antiquity, or nearly so We know from external sources that a Syriac version existed as early as the second century, and that the Peshito is at least as old as the early half of the fourth" (Id pp 70 71). The quotations made by the Fathers show us what were believed to be correct readings of Scripture as early in some cases as the second century.

*Question* 5.—"Upon the genuineness of how many of the Epistles has doubt fairly arisen among orthodox and heterodox critics alike? Of how many of them would a candid theologian say that he unreservedly believed them to be the work of the writer to whom they are canonically ascribed?"

*Answer.*—As to Paul's Epistles, there are four, "the Epistle to the Romans, the two to the Corinthians, and the Epistle to the Galatians, which have never been questioned by any great representative scholar." (*The authenticity of the Four Principal Epistles of St. Paul* (p. 3), by Dr. F. Godet, in the series of *Present Day Tracts.*) The genuineness of the other Epistles assigned in the New Testament to Paul, though not questioned by the early Church, has been contested by modern criticism; but that by no means implies that criticism has established them to be *not* the work of this apostle. The only New Testament Books respecting the authorship of which serious doubts now entertained are the Epistle to the Hebrews (which, however, is a writing without any name attached,) the second Epistle of Peter, and perhaps the Revelation of John. Now, in regard to the four Epistles of Paul, the genuineness of which no one questions, let this be noted; the main facts about Christ's Person and Work can be gathered from them without any reference to the four Gospels. What is the significance of this fact? Inasmuch as these Epistles were admittedly written in the second half of the first century, they are *independent witness* that what is recorded in the Gospels is authentic.

*Question* 6.—"Are not important paragraphs and phrases, even in those assumed to be genuine, believed to be interpolations?"

*Answer.*—Certainly not. There is a passage in Mark's Gospel (xvi. 9-20), and another in John's (vii 53—viii. 11) respecting which doubt is entertained whether they should hold a place in the Canon. There are also unimportant differences of reading. But the variations are not such as to involve in doubt a *single Christian doctrine*, or obscure *one practical precept* of our Faith.

SONANS.

# Our Contributors.

## KARACHI TO QUETTA AND BACK.

"GOODBYE! you'll get into Quetta on Thursday," were the parting words addressed us by a friend on the night of the nineteenth (Tuesday), as the engine whistled and the train moved slowly away from the dimly-lighted platform of Karachi City Road Station. The "goodbye" was returned, and immediately after we prepared rezai and pillow for sleep—but sleep and your correspondent are distant friends on the cars. Leaving Karachi at 8-18 p. m by the Lahore mail, five next morning found us winding through the Lekki Pass with the hillside towering up on the one hand, and the sluggish Indus flowing not less than an hundred feet below, on the other.

Passing through Radhan, where we are allowed half an hour for breakfast; and through Larkhana, known as the "garden of Sind;" by one o'clock we arrive at Ruk Junction. Here we change trains and steam away to Jacobabad, arriving there at 4 p. m. Jacobabad, named after General LeGrand Jacob of Border fame, is a military station on the edge of the "Pat," and at one time was *the* leading frontier outpost in these parts, but the new "scientific boundary" has altered all that. Here we stop waiting for another train to take us farther. After a stoppage of six hours we resume our journey. In leaving Jacobabad the train rushes across the "Pat" or desert, a waterless tract, devoid of vegetation, and smooth as a table, some ninety miles wide, separating Upper Sind from Beluchistan. At half past five next morning (Thursday) we arrive at Sibi, notorious for its terrific heat in the summer, and once more change trains. Sibi is a junction also. From this point the two routes leading to Quetta, Bolan and Harnai, diverge. Our plan is to go up by the latter and return by the former; so we have our luggage placed in the Harnai train, and, after chota hazri, are off.

The line runs through level country as far as Nari Gorge, then commences the climb up the mountains The road is a gradual ascent the whole way, full of curves; running by, and, at certain points, *through* the side of mountains, and across wide torrent beds; until at the "Chappar Rift" a deep, gloomy-looking canon crossed by a strong iron bridge, it reaches its highest elevation—7,000 feet (I am told) above sea-level. From here the road gently descends although still amongst the mountains. By five in the afternoon we reach Bostan (pronounced Bŏ-stan), where a line branches off to Killa Abdulla, for the Khojak Pass through which before long the locomotive will be heard puffing en route for Kandahar, and may be, Herat. Railway construction on the Khojak is being pushed forward vigorously, and homeward bound passengers may yet take the train at Karachi and travel to Europe via Kandahar, Herat, and Merv, by rail. It is only a question of time. But this is a slight digression. By 7 p.m., our train glides slowly into Quetta, and at the station we are received by Mr. Wm. Carroll a local preacher of our church. A brisk walk (gharries are expensive articles in Quetta, and the cold keen air makes the exercise acceptable especially after being cooped up so long in a railway carriage) brings us in a few minutes to the hospitable home of Mr. and Mrs. G. W. Tinckom who are kindness personified, and who give us a right royal welcome.

Quetta, or "Shal Kot," is situated in a narrow valley (one of the very few fertile valleys of Beluchistan) 5,637 feet above the sea, and is encircled by lofty hills whose

slopes are as barren as they are rugged. Before the British occupation, Quetta was a miserable village; now it is a big cantonment with commodious barracks, numerous bungalows, a large bazaar, and good clean roads lined with poplars and apricot trees. The climate is delightful reminding one somewhat of the hills in Northern India, Mussoorie for instance. Snow falls in December, and remains, on the hill-tops at least, till April. Quetta commands the roadway from India to Southern Afghanistan, and occupies, according to one authority, an impregnable position The garrison comprises two regiments of British Infantry, two of Native, garrison, and mountain batteries of Artillery, and a regiment of Native Cavalry; all under the command of a Brigadier-General.

Quetta is also the residence of the Governor-General's Agent who is also Chief Commissioner of British Beluchistan, Sir Robert Sandeman. Religious interests are represented by the Church of England, and Roman Catholic Church, both of which bodies have chaplains in the place. We cannot speak too highly of the Established Church chaplain, a faithful and evangelical Christian minister, deservedly held in esteem by all who know him. The C. M. S. too are in the field with two female active workers, the Rev. Grey, and Dr. Sutton, the latter a medical missionary.

During our four days' stay we had the privilege of preaching every evening in the Garrison Prayer-room. The meetings were well attended, the Sunday evening service being simply overcrowded. There must have been two hundred people present. The service was one of power. God was with us. Hearts were touched and melted. Some forty or fifty tarried for an after-meeting when several publicly avowed their desire to live for Christ. It was quite a revival season. The next evening, a Gospel address to English speaking Natives was arranged for in the Sandeman Library, Major Hunt an earnest Christian officer, presiding. The gathering was large, filling the hall, but composed mainly of Europeans; the native element being completely in the minority through a mistake. This was our last service. Next morning saw us hastening down early to the Railway Station and taking train for the Bolan. A short run brought us to Kotal at the head of the Pass. Here we changed from broad to narrow gauge. The many sharp curves at this end of the pass necessitated a break of gauge when the line was originally constructed, but the engineers have the roads in hand again, and soon the entire route will be broad gauge. A couple of double Fairlie engines took us down the nine miles of narrow gauge as far as Hirok, where, after swallowing a breakfast hastily, we changed to broad gauge again, and travelled the remaining fifty miles of the pass, smoothly. These marvels of engineering skill through the Bolan and Harnai cannot fail to impress the wild Border and other tribes who infest the surrounding mountains with a deep sense of Britain's might and resources, even more so than all the military display our Government might make in their midst. Sibi reached once more, we leave by that night's train for Karachi, and our second visit to Quetta rapidly becomes a thing of the past.

O. E. G.

# International Bible Study.

By Rev. J. E. Scott, Ph. D.

*Second Quarter. Lesson VII.*

*Sunday, May* 13.

Matt. xxvi : 17—30.

Subject:—*The Lord's Supper.*

## I. Introductory.

1. Golden Text: For even Christ our Passover is sacrificed for us.—1 Cor. 5 : 7.

2. Parallel Narrative: Mark xiv : 12-26 Luke xxii : 7—39 ; John xiii : 1—xviii 1.

3. Home Readings:—

| | | |
|---|---|---|
| *M.* The Lord's Supper | Matt. 26. | 17-30. |
| *Tu.* The first Passover | Exod. 12. | 3-14. |
| *W.* Preparation for the Passover. | Luke 22. | 7-20. |
| *Th.* Judas at the feast | John 13. | 18-30. |
| *F.* Mode of observing | 1 Cor. 11. | 23-28. |
| *S.* Discourse at the supper | John 16. | 25-33. |
| *S.* Bread of life | John 6. | 50-58. |

4. *Memory Verses*: 26—28, inclusive.

## II. Historical.

At the conclusion our Lord's discourse with his twelve disciples He retired to the privacy of Bethany where he spent the following day, Thursday, the 14th Nisan. On the morning of that day, called "the first day of the feast of unleavened bread," the disciples asked Him where he would celebrate the feast of the Passover, they thinking, perhaps, that He would eat it in Bethany, that being considered within the city limits. But instead, He instructed Peter and John to go to Jerusalem and make ready the Passover in an upper room which would be providentially pointed out to them—a room belonging to "a certain man," probably a disciple, perhaps Joseph of Aramathea or John Mark. It may have been the very room in which he afterwards appeared to His disciples and in which the Holy Ghost descended in flames of fire upon the heads of the disciples after His Resurrection and Ascension.

In the coming twilight, our Lord with His twelve disciples repaired thither and partook of the ancient commemorative meal and at the same hour the Master instituted that mystical feast known as the *Sacrament of the Lord's Supper.* During that feast he announced to the anxious and sorrowful disciples that one of them present would betray Him and indicated which one would thus act the part of a traitor by calling attention to an unconscious, but significant movement on the part of Judas.

After this solemn celebration they sang together a hymn, perhaps the cxvi, cxvii and cxviii Psalms, and went forth into the Mount of Olives.

There are many solemn features connected with the Last Supper. How sad must have been the heart of our Saviour over the hardness of men's hearts and the obduracy of their natures. How His flesh must have shrank from the cruel and painful death about to be inflicted upon Him. How the weakness of His own disciples must have weighed upon Him. Night also must have added to the gloominess of the hour.

But in that supper there is also a harbinger of hope and joy. There is the foretaste of the "marriage supper of the Lamb." The Bread of Heaven was thus put within our reach and the cup of life and joy and gladness reached out to us, and we came to know that the blood of the new testament was shed for many for the remission of sins.

## III. Exegetical.

17. *The first day of the feast of unleavened bread.*—Corresponding with the 14th of Nisan, on April. Unleaved bread as their cakes or wafers, in which was no fermentation whatever, the sign of purity, was used at the first Passover in Egypt and was continued for perpetual generations. *To eat the passover.*—The festival commemorating the escape of the Israelites from the angel of death in Egypt. Our Lord kept the Jewish law. "It is a very remarkable circumstance" says Bishop Portens, "that our Saviour was crucified, and our deliverance from the bondage of sin completed, in the same month, and on the same day of the month, that the Israelites were delivered from the bondage of Egypt, by their departure from that land. For the Israelites went out of Egypt and Christ was put to death, on the 15th day of the month Nisan."

18. *Go into the city.*—Into the city of Jerusalem. That was to be the beginning of the end, and in the Holy City where more than twenty thousand victims were to be offered the "Lamb slain from the foundation of the world" was to take his place among them. *Such a man.*—He would not give Judas an opportunity before the time, nor heedlessly expose his friend: Beza says: "Christ points out a certain person as known to him, whose name and house he does not mention to the disciples; but divinely foretells, that he would be discovered to them, by the events which they would meet with, as they entered the city. This was done, in order to convince the disciples more and more clearly that nothing would happen to their Lord by chance; but that he had the most exact fore-knowledge of every minute circumstance. Thus they would be confirmed, by this example of divine Providence against the great offence of the cross." *The Master.*—The man was therefore a secret disciple though not of the twelve. *My time.*—The time of humiliation and death—the one supreme moment.

19. *They made ready the passover.*—This consisted in slaying the Pascal lamb in the outer court of the temple, the preparation of the unleavened bread and in arranging the room. The first two had perhaps been done and the disciples performed only the latter.

20 *He sat down with the twelve.*—Rather, He *reclined* at the table with the left hand resting upon the couch as the custom was. It was ordered originally (Ex. xii : ii) that the Passover must be eaten *standing* with staff in hand. But when the Jews reached the Land of Promise and of rest they changed the custom and here the Lord confirms the change.

21. *One of you shall betray me.*—Upon this passage Wordsworth remarks: "Observe how tenderly He deals with the traitor. Before supper He washed his feet; and He did not say: *he* will betray me, but '*one of you*'—in order to give him an opportunity for repentance; and He terrifies them all, in order that He may save one. And when He produces no effect on his insensibility by this indefinite intimation, yet, still desirous of touching his heart, He draws the mask off from the traitor, and endeavors to rescue him by denunciations."

22. *Lord, is it I?*—The hardened sinner Judas assuming great sorrow with the others asked in unison with them "*Is it I?*"

23. Our Lord here answers the disciple's question definitely and not, as some think, merely indicating *one of the twelve*, all of whom "dipped the hand in the dish."

24. This verse strongly emphasizes the sovereignty of God and His eternal decrees. "*The Son of man goeth as it is written of him*" — here was a *necessity* in His death, but still, some one is responsible for his death. By his own act Judas fixed his eternal destiny.

25. *Is it I?*—What those of single heart say for love, the darkened counterfeit by imitation. (Bengel), *Thou hast said*—A formula of answering affirmatively.

26. *As they were eating.*—The sacrament instituted by our Lord came naturally after the paschal supper. He came not to destroy but to fulfill. The bread and wine were there present. How solemn is the account here given. Each verb is significant. He *took* and *blessed* and *brake* and *gave* the *bread*—saying, *This is my body.* Not his literal body but the appropriate symbol of his broken body.

27-28. *He took the cup.*—The juice of the grapes also was not literal blood but represented His shed blood. *This is my blood—shed.*—As this juice has been *poured out* so my blood must be *shed* for the remission of sins. It is not so much the *wine* but the *pouring forth* that is significant.

29. Upon this verse Thiersch has the following expressive words: "The holy supper points not only back to the past but also to the future. It has not only a memorial, but also a prophetic significance, We not only show forth the death of our Lord in it, *until He come*, but we have also *to think of the time when He will come*, to celebrate anew and in another manner His sacred meal with His own, in the kingdom of glory. Every celebration of the Sacrament is a type and prophetic anticipation of the great marriage supper which is prepared for the Church at the reappearing of Christ. *This* signification of the Sacrament is set forth in the Lord's words—*I will not drink henceforth, etc.*"—(1 Cor. xi: 26).

30. *And when they had sung a hymn.*—The second part of the Hallel, composed of cxiii—cxviii Psalms was usually sung at the Passover.

IV. Doctrinal.

1. The Lord's Supper is not a *sacrifice* but a festal *thank-offering.* Hence the name Eucharist, which connects itself with the *cup of thanksgiving.* Gregory the Great was the first who changed the idea of the New Testament thank-offering into that of a sin-offering; and those evangelical theologians who are anxious to establish in the supper a continued propitiation, have already passed the Rubicon between the Evangelical Confession and Romanism.—(Lange).

2. The Lord's Supper is called a *sacrament*, that is a *sign* and an *oath*—an outward and visible sign of an inward and spiritual grace; an *oath*, by which we bind ourselves with a bond unto the Lord. It is called the *Lord's Supper*, because it was first instituted in the evening, and at the close of the Passover Supper; and because we therein feed upon Christ, the Bread of life. (Rev. iii: 20; 1 Cor. xi.) It is called the *communion*, as herein we commune with Christ, and with His people. (1 Cor. xii: 13, x: 17.) It is called the *eucharist*, a thanksgiving, because Christ, in the institution of it, gave thanks (1 Cor. xi: 24); and because we, in the participation of it, must give thanks likewise. It is called a *feast*, and by some a feast upon sacrifice (though not a sacrifice itself.) in allusion to the custom of the Jews feasting upon their sacrifices.—(1 Cor. x: 18.) (C. Buck.)

V. Homiletical.

1. The feelings with which the Lord celebrates the institution of the Supper, in presence of the traitor: (1) The moral honor which shook His whole being; (2) The stern solemnity which amazed all the disciples; (3) The compassion which revealed itself in the severest self-denial; (4) A boldness of love which established the feast of heaven in spite of all the murmurs of hell (Lange.)

2. On Judas: (1) His character: A professor of religion, a preacher, an apostle, one of the twelve; (2) His crime: He betrayed Jesus, a man, his Master, his Maker; (3) The cause and occasion: (4) Covetousness, the root sin; (5) His terrible end. (Burkitt.)

3. A father once kept a *cancelled bond* for his family to look upon, and see how he had paid a heavy debt, through much self-sacrifice, to make them happy. Christ cancelled the claim of justice against us, "nailing it to the cross." In the Lord's Supper His family look upon this bond.

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[Letters intended for the *Bombay Guardian* should in all cases be authenticated. The Editor does not hold himself responsible for the facts or opinions of correspondents.]

# Correspondence.

*To the Editor of the "Bombay Guardian."*

My Dear Brother,—After what has amounted to almost a rush of two months through Palestine, and across Europe from Constantinople to Dover, I now find breathing time enough to address a few lines through you to my friends among the readers of the *Bombay Guardian.*

I have not seen a *Guardian* since the evening of the, to me, eventful, 11th day of February, when we bade farewell to India and the kind friends who gathered on the Docks to give us God-speed.

I hope, when I find time, to write you a few notes on our walks among the holy hills of Zion. I can now but hurriedly outline our tramp through Europe and the Holy Land. After twenty-one happy days on horseback and afoot, among the scenes made sacred by the footsteps of our Lord eighteen centuries ago, interesting also to us because the late loved Editor of the *Guardian*, fifty years ago, had climbed these hills, and threaded these valleys, and meditated among these sacred ruins—we sailed from Jaffa, the port of Jonah's stormy experiences, on the 18th of March. We touched the next afternoon at Beyrout, where we saw a little of the work of our American Presbyterian brethren who are certainly making a profound impression for Christ upon this part of Asia. In the morning of this day we sailed in full view of the great plain of Sharon still very fertile and once densely peopled; we saw also stately Carmel, the scene of Elijah's triumph; also the sites of Tyre and Sidon once so mighty, now but heaps of unsightly stones.

From Beyrout we sailed away to Cyprus, landing for a few hours; thence to Rhodes which unfortunately we left at day-break. We, after sailing or steaming, among clusters of beautiful islands all crowded with memories of Apostolic experiences, or Grecian fabled memories, passing in sight of Patmos, on a never-to-be-forgotten morning, anchored in the commodious and beautiful Smyrna harbour. It was full of ships, and the city, bordering its shores and clinging to its amphitheatre of hills, was just waking to life in a double-sense—after both a night of sleep and fifteen centuries of repose. This is a lively place. We found here trams and railways, wide streets and well-built modern houses. From the ship's deck, when coming into harbour, we had pointed out to us a lovely cyprus-tree marking the scene of Polycarp's martyrdom.

We were fortunate in getting time to run down by special train to Ephesus, where for three hours we wandered among ruins made memorable by the triumphs and sufferings of Paul, and John, and their associates in days long gone. We walked among old towers, now used by the storks as places on which to build their nests. We visited the Church and tomb of St. Luke, roamed about the site of the old market-place, climbed among the benches of the old amphitheatre into which the mob ran when stirred up by the makers of images of Diana, whose craft the preaching of Paul had endangered. Here we read the story from the Bible and pronounced again in loud voice the oration of the town clerk to the imaginary people. Here nearly 30,000 people could find seats. We stood for a time looking into the excavations which have revealed the site of the temple of Diana, once accounted a wonder of the world. The broken remains of this once magnificent pile were half-buried in water, and among them the frogs croaked—*Sic transit gloria mundi.*

From Smyrna to Athens was a run of but twenty hours. After three days among the magnificent remains of the golden age of Greece, we sailed away among the "Isles of Greece" for the Hellespont, Constantinople, and the Bosphorus. Think of such a tour, to steam away with the sun setting over Salamis, the grave of Themistocles almost under the sides of your ship as you slowly glided out of the harbour of the Piræus, the stately ruins of the Acropolis six miles away to the right yet very plainly in sight,—then on, on among the clustered islands of the Grecian archipelago, isn't this an entrancing programme?

About noon the next day we passed near the site of ancient Troy, the snowy summit of Mount Ida being plainly seen. Entering the Hellespont, we rapidly steamed between the shores of this famous channel, the waters of which were once whipped by the executioners of Xerxes because they too roughly tossed his bridge of boats. Across this romantic stream, you remember, Leander swam to meet his sweetheart. Lord Byron, for the name of the thing, repeated the experiment.

Before sunrise the following morning, from my perch high up in the rigging, I caught my first view of the dome of St. Sophia, the Church erected by Justinian the Roman, and converted by the Sultans into a mosque. Around this stately dome clustered others scarcely less imposing, rising amid a forest of graceful minarets.

At seven o'clock a. m. we rounded the Seraglio-point and came to anchor in the mouth of the Golden Horn, between Stamboul and Galata. At last we were in the renowned city of Constantinople. It is really composed of three cities Stamboul, and Galata, with the Golden Horn curving around between them, and Scutari, on the opposite side of the Bosphorus. Here death and life struggle for the victory. The east and the west are in this city engaged in a mighty wrestle. The Turk is unprogressive. He is in the sere and yellow leaf. Western ideas and enterprise are crowding him into narrower limits every year. In a few years, without war, he must be shov-

ed over the border to continue his "change and decay" in regions beyond where his ruin can be accomplished with but little harm to the young nations rising in the place he has called his own.

How can I in a few words suggest to your imaginations the enchanting picture, or series of pictures, one sees from the deck of a steamer when steaming into the Bosphorus, and through this great sea-river with Asia and Europe for its shores, and the mosques, palaces and homes of the city of the Sultans crowding the hill sides which rise from its waves? One need not enter the steep and narrow streets to get an impression of the beauties of Constantinople. The steam from the Sea of Marmora to the Black Sea furnishes an album of pictures worth the trpi from India or America to see. The Bosphorus is like a kaleidoscope in the ever-changing scenes it furnishes. Boats of many shapes, driven by oarsmen of many hues, both as to custom and complexion, or by sails as quaint as the sailors; steamers of every nation also abound. They ride at anchor; move slowly or rapidly through the changing panorama of animated things, while water-fowl and great-fish add their part to the scenes which ever attract your eye or call for exclamations of admiration. Add to all these present and material objects of interest, the mystic historic charms which gather about these waters and their peopled shores.

But I must hasten on. We left this wonderland for Varna, situated on the Turkish shore of the Black Sea, at 3 o'clock one afternoon Here at sunrise the following a. m. we took the Oriental Express for Vienna. We stopped twice on the way. First about an hour after crossing the Danube (in full flood, and far from being a "Blue Danube"), at Bucharest the capital of Roumania; next after twenty hours more of a run, at Buda-Pesth, the interesting capital of Hungary. These two cities are throbbing with life and are really worthy a letter for each, to do credit to their charms and historic associations. You remember the country, in which these rising cities now flourish, was the theatre of the unspeakably dreadful Turkish wars. Now they are full of promise of better days for a land so fearfully cursed.

Vienna is a world in itself. You must come and study this remarkable city of Austria if you would appreciate it. It is a city of palaces, broad avenues, rich galleries, and for ladies exceedingly tempting displays of beauties in shop windows. We spent but two days "doing" this city; then we were off for Munich, the capital of the mad Kings of Bavaria, and the emporium of painting in Germany. Leaving this city, we spent a few hours in Strasbourg, to see the wonderful Cathedral, and its marvellous Astronomical clock. In Paris we rested for a few days, but of this I hope to be able to write again. Pardon the length to which this epistle has been drawn out.

Very sincerely yours,
J. S. STONE.

Ramsgate, Kent, England.
April 12th, 1888.

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SIR,—A few remarks on the *yatra*, held at a place not many miles from where I write, may not be uninteresting to your readers.

Saptshring, an isolated unfortified hill 15 miles south-east of Kalvan and 35 north of Nasik is supposed to be the shrine of a goddess of the same name where an annual fair is held in her honour on the full moon of the month of Chaitra Pilgrims from Poona, Khandesh, Tuljapur, and Pandharpur resort to this shrine. I believe there were no less than five thousand people collected this year. Sacrifices of goats and sheep are offered and the heads are the share of the pujaris, who are Marathas. There is on the south-west of the hill a precipice, known by the name Sit Kada, two or three thousand feet deep, from which, those of the pilgrims, who believe they have received some special gift from the goddess, such as the birth of a son or the recovery of some relative, throw over a goat or a sheep alive. I have seen no less than ten of these goats or sheep thrown over before my eyes. The creature goes as it were flying in mid air to the depth of about a thousand or fifteen hundred feet before it dashes on the rock below, then bounds like a ball, and another dash, and another and all is over in less than a minute. I believe the original custom was to let the creature stray on the hill in the manner of the scapegoat of the Jews, but in course of time as pilgrims found that these goats were appropriated by the people and resold to others who desired to offer a like sacrifice they thought it best to throw them over the precipice.

Though the goddess is a carnivorous goddess and the pujaris flesh-eating Marathas, it is remarkable that flesh-hating, gramnivorous Brahmans should come in for no insignificant share of the profits. There are between four and five hundred steps leading from the village to the temple and there are no less than a hundred Brahmans filing either side of the steps begging alms; while the tank where pilgrims bathe has over twenty Brahmans posted round to repeat what they call Sancalp (संकल्प), and their fee is usually a pice or two for each man, woman or child that bathes. Some pilgrims offer a cocoanut in addition.

The profit of the five and twenty Maratha pujaris, this year, was Rs. 1,200 while that of the uninvited Brahmans, at the lowest calculation cannot be less than double that sum. Strange that whatever the ceremony, the Brahman always manages to get the lion's share! I noticed a Brahman young man say to a woman going up the steps of the temple, that she would get a son if she gave him a pice, and when asked whether he was a god to make such a promise he was not ashamed to own that it was only a trick to get money.

There were also a missionary of the Church Missionary Society, and four Christian preachers. I am not one of them, neither did I go up the hill to preach to the people, and can therefore freely speak of them. I refrain from giving names for fear lest the missionary gentleman and his lady should think I was not warranted in holding them up by name to the admiration of your readers. But it is worthwhile noticing the quiet and conciliating manner in which they preached every morning and evening during the time I was there. I have seen this gentleman squatting down on the dusty pavement of the street, and speaking to the people of the great sacrifice on the cross at Calvary such as no religion or system of morality on the face of the globe, has to show. His wife at times walked up to the place where her husband preached and did not consider it beneath her dignity to sit down on the ground by the side of her husband. I had the satisfaction to hear more than one person admit to me that there was a great truth in what the preachers said and that the goddess was *after all* a stone.

I have had occasion, thank God, to see missionaries of all denominations mix with all classes of people to win them over to Christ and nothing gives me so deep a sense of the spirit of the lowly Jesus as to see gentlemen of education lay aside their pretensions of birth and culture and talk familiarly with the poorest of the people without the least show of condescension. It reminds me of the time when

> "God or angel guest
> With man, as with his friend, familiar used
> To sit indulgent, and with him partake
> Rural repast; permitting him the while
> Venial discourse unblamed."

"Are all such? Would to Heaven all were!" And if such following in the footsteps of the divine Master, did not lead to the conversion of India as a nation during our life-time, I have every reasonable hope that the long-expected day when the multitudinous inhabitants of India will break through their barriers of caste, and confess one lord and master, even our Lord Jesus Christ, will be expedited; and perhaps before some of us who are now working and praying for the great day of the emancipation of India from the slavery of sin and idolatry, will, ere they close their eyes to this sublunary scene, rejoice in an earnest of it; and may, like Simeon of old, say "Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

D. DALAYA.

Kalvan,
April 29th, 1888.

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SIR,—Can you let me know why the clergymen of the Free Church, Khetwadi, discontinue the morning service every year during the hot weather when we see every Church of the Protestant denomination in this town hold their usual Sunday service without the consideration of climatic changes. If these clergymen really need a change during these days, then why not make some arrangement for conducting both services without the least interruption.

When our heathen countrymen see that even Christian ministers neglect their own duty and go to seek after their own health and luxury, they are naturally inclined to doubt the truths of Christianity. Let the clergy try and forget all their European luxury and walk in the noble footsteps of that true man of God—the late Rev. Geo. Bowen—who worked on that self-sacrificing principle, notwithstanding his delicate health, which even the enemies of Christianity dare not deny.

T. A. SINDAY.

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# Church Directory.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor-Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. Geo. W. Clutterbuck,—Sunday-school 4-30 p.m.

BYCULLA, (next to Victoria Gardens)—The opening Services of the new chapel will be held next Sunday, May 13th, at 8 a. m. and 6 p. m.—Cordial invitation to all.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

## SPECIAL NOTICES.

A LECTURE, specially addressed to seekers after truth, will be given this evening, May 5th, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev. W. W. Bruere. Subject:—"The Divinity of Christ." The address will be delivered in English. Admission free: all are invited. Come and bring your friends. After the lecture, discussion will be invited.

ORIGINAL AND HIGHLY FINISHED Photographs—by an European artist—of the late Rev. GEORGE BOWEN, carte-de-viste. Price, As. 8 each. *Bombay Guardian* Office, Byculla.

# Epitome of News.

## SATURDAY, APRIL 28.

—A vigorous prosecution of Mormon polygamists has been commenced at Provo, in Utah, and sixteen Mormons have been sentenced each to six months' imprisonment and 500 dols. fine for living with more than one wife contrary to the Edmunds Law recently passed.

—The *Statesman* has discovered that the Viceroy's state of health is matter for serious concern, and says that the sooner Lord Dufferin leaves India the better. "It would be a calamity were he to fall a victim to the climate, and it is idle to conceal that at his age there is a real risk in his staying on. Had this fact but been rightly apprehended by us all from the first, there would have been less carping and criticism over his retirement." A home paper avers that the doctors are anxious to get His Excellency out of the country as speedily as possible, as the paralysis in the Viceroy's right hand is likely to develop with every day's stay in India.

—*The Christian*: Among the students who recently obtained a diploma in the Women's Medical College, New York, Miss Kin Yamei, a Chinese girl, took the first place. She is a lady of considerable culture, reading and writing five different languages fluently.

—An orthodox Russian, a Moravian brother, two Lutherans, and three members of the Reformed Church formed in 1863 the Russian Bible Society, which in 1869 obtained legal recognition. At the close of 1886 there was 1,229 members, 452 priests with whose aid 90,076 copies of the Bible had been sold of which 46,397 were distributed by seven colporteurs, male and female.

—The native Christians of Efate, New Hebrides, in return for kindness shown to them in times of trial by the Christians of Victoria, have sent to the Foreign Mission Committee in Melbourne a present of 1,200 lbs. of the finest arrowroot, prepared by themselves. A still larger quantity was forwarded to pay for the printing and binding of the New Testament in the Efatese language.

—The present desire for knowledge of the inner life of the German Court is met in Murray's by "Some Recollections of the new Crown Prince of Germany." A former tutor says: "A more promising pupil than Prince William, or more gentlemanly, frank and natural boys than both Prince William and his younger brother it has never been my lot to meet." They led simple and natural lives, and were kept very close to their studies. Respecting Prince William's crippled arm the writer says he did not notice it until his attention was called to it, when he perceived that the left arm was always in almost exactly the same attitude, and that the Prince could only move it very slightly, bending it a little up or a little down from its normal position across his body, as though it were fixed in an invisible sling. If he wished to use it to steady the sheet of paper on which he was writing, he was obliged to raise it on to the table with the other hand. Though no disfigurement, this lack of power in his arm necessitates the Prince riding only horses that have been specially trained for his use. Among the stories told of the present Emperor is one relating to a railway journey from Potsdam. Just as he was about to get into the carriage reserved for him, he caught sight of an officer of his acquaintance. "We'll get in there," he said. "But, your Imperial Highness," protested the astonished officer, "it's second class!" "What matters that?" laughed the Crown Prince, and catching hold of the door-handle, up he clambered, and the train moved off. The tutor adds: "Never shall I forget the face of horror with which the station-master rushed into his office to telegraph to the Berlin authorities that their future Emperor might shortly be expected to arrive travelling second class."

—*Indian Christian Herald*: Babu Protap Chunder Mozoomdar is trying to unite the Brahmos into one body, but we fear his efforts will end in failure. It is all very good for people to call themselves Brahmos, and thus to rejoice in the unity of name, but there can be no real union of hearts without a more definite religious basis than the vague generalities which Mr. Mozoomdar proposes, such as, (1) the Unity of God; (2) the catholicity and unsectarian character of the Brahmo Somaj; (2) the preservation of the purity of character in all our reforms and developments; '4) spiritual culture through definite process; and (5) the consolidation of the Brahmo community by physical and moral improvement. On these principles it is equally possible to unite the Hindus, Mahomedans, and Christians into one community. As might be expected, therefore, the apostolic durbar have already recorded their protest to the action of Mr. Mozoomdar.

## MONDAY, APRIL 30.

—*Bombay Gazette*: A clever swindle has been perpetrated at Benares. A man possessing property in Jaunpore recently came to Baboo Shayam Krishan, and asked for the loan of Rs. 20,000 on the security of his property. The Baboo, having no suspicion of any deceit, advanced the money. The bond was duly drawn up, and the mortgagee never troubled about verifying the correctness of the property hypothecated. He even so far trusted the mortgagor as to permit him to register the bond after the advance was given. Shortly afterwards he received intimation that the property mortgaged to him was already hypothecated to another, and that though the the bond bore the seal, the number, and the date of the office of the Registrar of Jaunpore, yet it had never been registered; in fact, that the entire transaction was a clever swindle. On inquiries being instituted, one thing became perfectly clear, namely, that no bond bearing such a number or date was ever registered in the Jaunpore Office. Proceedings have therefore been instituted against the mortgagor for cheating and forgery, but this individual has brought a counter charge against Baboo Shayam Krishan, alleging that the latter is by means of a document endeavouring to extort money.

—The site of the new Byculla Station of the G. I. P. Railway Company has at last been decided upon. It is at a short distance from the Victoria Gardens to the south of the Tramway stables, and exactly opposite Albion Place. The Company had to purchase a number of private properties which are now being pulled down.

—*Times of India*: During the reign of Queen Victoria the Church of England has built 6,000 churches and places of worship, and seven dioceses have been created.

—*Poona Observer*; Jammed in a Safe: The key of the iron safe belonging to the Bankipur Post Office being lost, a blacksmith was called to open it. After opening it he went inside the safe to make some repairs. Accidentally the lid closed. The men on the outside tried to open the lid by pulling the handle, which gave way, and the poor man was jammed inside the safe. The postmaster ordered the safe to be taken out of the wall and broken. The poor man was at last taken out half dead.

—*Overland Mail*: There are thirty-seven Japanese students in the Ann Arbor (Michigan University).

—From Moscow it is reported that the other day a beautiful young woman rented a room at the house of a tradesman of that city. Half an hour later a detachment of the police, led by an officer of the gendarmerie, arrived at the premises, and tried to force open the door of the new lodger's room, which was fastened securely. While the police were thus engaged, the girl jumped out of the window, which was on the third floor, and fell into the courtyard below, mortally injured. The trunk in her room was found to contain six dynamite shells, alleged to have been destined for the Czar's assassination. The girl was identified as the daughter of an official in South Russia.

—*Word and Work*; Japan: In the training school of the American Board at Kioto, Japan, there are now 550 students, sixty-four of whom are in the Theological department.

—Says the *Liverpool Courier*: Students preparing to become priests of the Roman Church do not appear to be overworked in the study of Holy Scripture. A late student at Douai writes to the Catholic press stating that the students there learn nothing at all regarding the Scriptures. A little attention is given to the New Testament in Greek; but, said the Prefect last year, "I don't allow any students to have a Bible; a New Testament you may have, but not a Bible; and he ordered all Bibles in their possession to be brought to him. Why is there this antipathy to a Book the greatest intellects in all ages have adored?

—Many friends, who sympathise with Mrs Grimké (of Bible Text Card fame) in the loss of her dear husband, will be interested in the following few particulars. Dr. Grimké entered into rest on the 3rd March, after months of great suffering. He was a very quiet, humble worker for Christ, yet, besides his medical attendance at his Salford Medical Mission four times a week, he had seven addresses each week regularly besides other occasional classes and meetings.—Mrs. Grimake at his express desire will continue to maintain and manage the Medical Mission for a year. He had a competent physician engaged, who takes the medical part, but it is a large work for this lady, added to the Text Card Mission and other things. Looking, however, to the help of the Lord, and the sympathy of Christian friends, Mrs. Grimké hopes to be able to carry it on.

## TUESDAY, MAY 1.

—*Bombay Gazette*: Babu Kamakhya Churn Mukerjee, the Demonstrator of Anatomy in the Dacca Medical College, has distinguished

himself by his endeavours to alleviate the sufferings of the wounded in the late storm in that city. He rescued two infants from the *debris* of a fallen house, and saved a family in the midst of a burning hut At night Babu Kamakhya Churn was seen going through the streets, wearing a *chudder*, instead of a *dhoti*. On being asked the reason for this, he said that he had used his *dhoti* in making bandages for the wounds of a man who was lying on the road side The Babu has also been foremost in affording relief to the sufferers from the storm, admitted into the local hospital.

—Forging a Telegram: On Saturday last, Mr. Hormusjee, of the firm of Messrs. Homusjee and Dinshaw, appeared before Mr. Batty, at the Fort Police Court, and filed an information, on behalf of Ghirdharmul Punjeemul, charging a Parsee, named Pestonjee Eduljee, with forgery and cheating under the following circumstances:—The complainant stated that he was a partner in the firm of Lakhumdas Rustomjee and Co., contractors, and he was acquainted with the accused, who resides in 4th Marine Lane, Dhobie Talao. He alleges that Pestonjee forged a telegram which purported to have been sent by his agent, Sultan Surjat, at Hinghunghaut, directing him to pay to a person named Sorabjee Manockjee, residing at Tanna, the sum of Rs. 1,500. The accused impersonating this man, Sorabjee accordingly was given a cheque for the above amount on the 20th instant, for which he gave a receipt, subsequently cashing the cheque at the Bombay Branch of the National Bank of India. From information the complainant subsequently received from one of his partners he learnt of the fraud and had applied for the warrant, which was granted, and yesterday the accused, who had been in the meantime arrested, was placed before Mr. Hamilton and remanded.

—*Times of India*: A Consular report in regard to cotton manufactures in Japan is of special interest to Bombay mill-owners. Our Consul at Tokyo writes, in regard to a newspaper cutting which he encloses, that it "explains in a great measure the serious falling-off in the importation of certain cotton manufactures into this country in 1886, and leads competent judges to fear that there can be little hope of the late increased import of Bombay yarns being maintained." There are now in Japan no fewer than 22 spinning factories at work, with spindles aggregating 76,000. The rapidity of the progress of the cotton-manufacturing power of Japan is shown by the fact that the number of spindles has increased by over 150 per cent. within the last eighteen months. The inference is that, at such a rate of progress, Japan, so far from continuing to offer a market for manufactured cotton goods, will herself ultimately become an exporter of them.

—A central and representative association for Native Christians is about to be formed in Madras, with the object of promoting union and cooperation in matters affecting their social, moral, and political welfare. The work of the association will not be restricted to any particular method, but every available means will be employed for the advancement and welfare of the Native Christian community. The president is to be Mr Subramanyan, a barrister; the vice-president Mr. Sathianadham; and twelve persons are to be on the committee.

—*Mukhzan-i-Masih*: Dr. Murdoch makes another recommendation, "Book-shops may in some cases be advantageously combined with Preaching Halls and Reading Rooms. During a visit to China, perhaps nothing struck the writer more than the attention paid by the missionaries in that country to the securing of good preaching halls. In India, missionaries generally preach in the streets to an audience often changing; in China there are numerous preaching halls in good situations, open in front, where people may come in and sit down. Thus the hearers stay longer, and better opportunities are afforded for after conversation. Such halls are one of the greatest wants of most Indian missions. During the day they might also form Reading rooms. A catechist in charge might not only sell books, but if possible likewise engage in conversation with the purchasers.

Dr. Murdoch has prepared a paper for the General Conference on Missions to be held this year in London. The subject is "The Missionary in Relation to Literature" The paper is full of suggestions and recommendations, the result of a life-long study of the subject. The recommendations are:—(1) Missionaries Societies should set apart men for literature as they do for education. (2) Mission presses should print Christian literature at cost price, charging market rates in other cases. (3) The Religious Tract Society should have at least one agent in India, and the number should gradually be increased. (4) Provision should be made in Mission estimates for Preaching Halls and Bookshops. (5) Every well-equipped Mission should have a staff of colporteurs.

—*The Liberal*: The following story is told of the Emperor of Brazil: At Cannes, the editor of a scientific French journal waited upon his Majesty, with the request that he would contribute some articles on matters of scientific interest connected with Brazil. "Certainly," replied the Emperor, "but what rate of pay do you give?" The man of letters, though a little surprised, having named what he was in the habit of giving, Dom Pedro added, smiling: "Yes, that will do very well. You see, I would gladly write for nothing: but I am not at liberty to do so, as ever since I began writing I have given every penny I have earned by my brains to an orphan asylum in my captial."

—A grocery firm of Kirksville, Mo., issues the following advertisement: "Any man who drinks two drachms of whiskey per day for a year, and pays ten cents a drink for it, can have at our store 30 sacks of flour, 220 pounds of granulated sugar, and 72 pounds of good green coffee for the same money, and get $2.50 premium for making the change in his expenditures."

## Wednesday, May 2.

—*Indian Witness*: The Pope characterizes the British and Foreign and American Bible Societies as "Moral pests." Yet there are more murders in the district of which Naples is the centre than is all England put together in any one year. But popes, cardinals and priests never learn anything from facts. They are bomb-proof, triple-plated with egotism, and riveted by ignorance.

—*Rock*: There is good news from South America. Brazil is about to perpetrate a great act of justice by the immediate liberation of the 450,000 slaves still held in bondage in different parts of the Empire.

—Stanley travelled 7,000 miles in Africa without finding a native who had heard the name of Jesus.

—Photographs on Metal: A New-York photographer has invented a new process for producing photographs on metal. It is said that up to the present time no one has been able to do this. The work shown at New-York is described as very pretty and very delicate. The pictures are executed on watch-cases, buttons, lockets, breastpins, and other pieces of metal. The process is a secret one, and the negatives are taken instantaneously and by means of a flash light. A liquid used for developing the negatives appears to be the vital part of the production of photographs on metal.

—At the Appellate Court yesterday, before Mr. Justice Birdwood and Mr. Justice Parsons an important question as to the jurisdiction of the Bombay High Court in the cases of European British subjects in Sind was disposed of in connection with the cases of James Grant, late agent of the Kurrachee branch of the Bank of Bombay, who was sentenced to six months' simple imprisonment by Mr. Francis Gibbons, city magistrate of Kurrachee, for criminal breach of trust as an agent, under section 409 of the Indian Penal Code. The Appellate Court called for this case on a review of the city magistrate's criminal return for January last, which was forwarded to it by the Judge of the Sadar Court in Sind as the return of the trial of a European British subject. On an examination of the record and proceedings, the sentence passed by the magistrate appeared to the Appellate Court to be inadequate; and if the accused could be regarded as a European British subject, it would have been illegal. The Appellate Court, accordingly, issued a notice to the accused to show cause why the conviction and sentence should not be reversed, and why he should not be committed to the High Court for trial. It was argued by Mr. Inverarity, the counsel for the accused, that as he did not claim at the trial to be dealt with as a European British subject, he could not now be regarded as such, and that as the offence was committed in Sind, where the highest court criminal appeal or revision was the Sadar Court, the case fell under the general rules of the Code of Criminal Procedure, and not under the special rules contained in chapter 33, and that, therefore, the High Court at Bombay had no jurisdiction to review the case under chapter 32 of the Code. Mr. Justice Birdwood, in a long judgment which he delivered in the case, stated that where a European British subject waived his right to be dealt with as such by the magistrate before whom he was tried, he should not assert it in any subsequent stage of the same case. The accused thereby lost all the benefits of the special procedure provided for him. As the accused in the present case waived his rights as a European British subject, he would not have the right to ask the High Court to review the proceedings in his case, and the court had no right to interfere. The record and proceedings, his Lordship said, should, therefore, be returned to the city magistrate. Mr. Justice Parsons, agreeing with Mr. Justice Birdwood said that the proceedings were subject to revision, not by the High Court, but by the Sadar Court in Sind, which was the High Court in reference to them.

—*Northern Advocate*: A young man bearing the sacred name of Francis Asbury was recently sentenced to be hanged. The name had been given to him by his mother, who hoped that he might in his life emulate the great and good man. The crime for which he is to pay so dearly, was the killing of that same hopeful mother. His case is a solemn warning to other boys and young men to beware of association with bad people and irreligious people. This young man was brought up in the Sunday-school, but was drawn away, until a couple of years ago he insolently declared to his mother's pastor, who spoke to him about not attending church, that he had long ago "graduated from that sort of thing."

—*Christian Standard*: Rev. C. H. Spurgeod upheld the gospel as the great cure for intemperance; and to illustrate his point related the following anecdote, which will well apply to prohibition also, in its advantages over limited restrictive measures: "There was a hornets' nest in my garden. I tried to kill the hornets singly, but it took me a long time to dispose even of one. At last, on a fine night, I heated a poker red hot, and dropped it in the hole where they were. I never saw another hornet. The living fire of the gospel is wanted to burn, not one special sin only, but all sins, from the human heart."

—*Kaukab-i-Hind*: We have great pleasure in announcing that Rev. A. Solomon on the 18th instant baptized 38 persons young and old in Mirgunge, Bareilly Zila; four of these

are in Government employ. Evidently the day is not distant when the Fatehgunge circuit (of which Mr. Solomon has charge) will contain one thousand Native Christians.

### THURSDAY, MAY 3.

—*Bombay Gazette*; Calcutta, May 2: A destructive fire broke out last night in an import warehouse in the Port Commissioner's Office, destroying goods valued over a lac of rupees. The fire raged from ten to five this morning. The goods damaged comprised screwed bales of gunny belonging to Messrs. Hoar, Miller and Company, and a large consignment of piece-goods belonging to Messrs. Finlay, Muir, and Andrew, Yule companies, and other merchants.

—A sad occurrence: Yesterday the steam launch *Jessie*, belonging to Messrs, Burn and Company, capsized owing to strong wind and current. Mr. Gardiner, foreman of the firm, and Mr. Walls, an apprentice, were drowned.

—*Christian Standard*; Change of Heart; Man—"We'll be late. Get your things on." Wife—"My dear, it's raining, and the wind is blowing a hurricane." "We have strong umbrellas." "My dress will be ruined." "Wear your waterproof." "And you know you have a cold." "I can wear rubbers; I wouldn't miss that opera for—" "Opera? This is not opera night; it's a prayer-meeting night." "Oh! I wonder if our preacher thinks people are idiots enough to stir out of the house such a night as this."

—*Highway*: Can't you join the "Do" Society. You have belonged to the "I Wish," "I Expect," or "I Hope to," or "Like to," brigade long enough. It is a great blessing to belong to the "Do-Some-things." Look out for spells of "running well for a while," and then a season of good-for-nothingness. Keep even and on.

—*Pittsburgh Christian Advocate*: With one exception, the most magnificent gift of charity in the history of the world is the gift by Baron Hirsch of $10,000,000, which has been deposited in the Bank of London under the trusteeship of Baron Rothschild and Baron de Worms for the education of the poor Jews of Russia.

—Dr. Jessup, of Beirut, writes that "the Sultan of Turkey has set his seal of imperial approbation upon thirty-two editions of Arabic Scriptures, allowing them to be sold, distributed, and shipped without let or hinderance." Of the books issued by the Beirut press, two hundred and ninety have passed under examination in Damascus by the government officials, and have received authorization.

—It is said that in Kischeneff, Russia, 50,000 Jews have become Christians. The converts have not joined the Russian Orthodox Church, but have constituted themselves into a Judæo-Christian community, and call their places of worship by the old familiar name of synagogue. The Russian Ministry of Worship has conceded state acknowledgment to these new and flourishing Christian congregations. Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.

—The seventeen-year-old son of the American consul at Birmingham, England, won a scholarship at Cambridge, valued at $2,000, against 51 competitors.

—*The Rock*: The Congress Hall, Clapton, was crowded on the occasion of the marriage of Miss E M Booth with Commissioner F. de. Latour Tucker of India. General Booth read the marriage service, and apologised for his being compelled by the practice of this country to use a wedding ring. A banquet followed, and in the evening there was a great Indian durbar. Mr and Mrs Tucker will shortly proceed to India, in order to forward the Salvationist cause in that country.

### FRIDAY, MAY 4.

—Deaths in Bombay last week, 476.

—*Times of India*: Ayub Khan, accompanied by his harem and one thousand attendants, under the superintendence of Colonel Mocklar left Bagdad for Bussorah *en route* for India.

—The P. & O. Company's s. s. *Shannon*, with the English mails, left Aden for Bombay, 1st May, at 8 a. m.

—*Times of India*: Yesterday afternoon, Gordon Slade Headlum, a boy, six years of age, a boarder at the Cathedral High School, was throwing some water from a tin-pot out of a window, when he overbalanced himself and fell to the ground, a distance of forty feet. He severely injured his head. He was taken in an unconscious state to the European General Hospital, where on arrival, life was found to be extinct. The body was taken back to the school, where an inquest will be held this morning.

—*Albany Journal*: John Templeton is a blacksmith who owns a fine specimen of the English mastiff. Recently Mr. Templeton was working at his forge, putting a new steel in a pick. The new steel was slightly burned in the heating, and, instead of welding, flew in half a dozen pieces. One piece struck the blacksmith just above the right eye with such force as to fasten itself in firmly. The blacksmith staggered and fell backward. How long he was unconscious he does not know, but when he revived the dog lay almost in the middle of the shop crying almost like a human being and rubbing his jaws in the dust of the flour. The faithful brute had seized the hot steel with his teeth and drew it from the frontal bone of Mr. Templeton's head. The dog's mouth was found to be badly burned.

—The Sterling Exchange market has again varied very little during the past week. The highest rate obtained for ready remittance by wire was 1s. 4 11-32d., and for forward delivery a few lucky buyers got in at 1s. 4 5 16d., August. The closing rates that we give for the mail to-day are almost exactly what they were a week ago, and probably will stand for some time to come.

## Selections.

### A SHORT SERMON BY AN ODD PREACHER.

REV. H. B. BEEGLE.

I AM peculiar; need all the help I can get; and am glad to receive it sometimes in an unexpected way. A few mornings since, my stove preached me a profitable sermon.

I had forgotten the previous evening to give it the usual supply of coal, and the morning found the fire nearly out. "From just such neglects," said the preacher, "the fire of God's love will burn low in the soul. It must have a proper supply of fuel. But use the means of grace, read and study God's word, meditate upon the promises, and be earnest in prayer, and the flame of this love will burn undiminished."

The morning was cold, and with the hope to get heat more quickly I put wood upon the coal. But it was not a success. It smoked furiously, but refused to blaze. "How prone we are," said the preacher, "when through our neglect the fire of love burns low in our hearts, to set about kindling it in some way of our own. The flame of God's love in the soul is not to be rekindled by ignoring past neglect and wrong doing. In the spiritual as in the natural world, the law of draught is from the bottom to the top, and not from the top to the bottom. Go to the foundation of your difficulty."

I now thrust in blazing paper and lighted sticks; but the smoke instantly extinguished them. "How like a man whose heart has grown cold," said the preacher, "and who expects to get the flame started by drawing near the people of God. Their fire would help to warm your heart if it was right; but it cannot live in your smoke."

Becoming cold and desperate, I set about doing what I should have done in the first place. I raked out the ashes thoroughly, let in the air, and when the draught was established, the fire struck up a bright blaze, and burned as though it enjoyed it. "See see!" said the preacher; "when a determined man tires of his own plans, he goes to the foundation of the matter, and succeeds. Shake out the ashes of worldliness and selfishness and let the Holy Spirit have his way in your soul, and such a spiritual draught will be established as will cause it to glow with a flame of love."

The sermon did me good, and I pass it on, if haply it may benefit others.—(*Christian Standard and Home Journal.*)

### "I ONLY WANT YOU."

NEARLY four years ago, I was going to spend the day in a large city. Before starting I said to my dear invalid sister, who is now in glory, satisfied with the fullness of her Father's house, "Can I buy anything for you, dear? I do want so much to bring you something from town." She interrupted my question, saying with such a sweet, yearning look, "Nothing, dear. Don't bring anything. I only want you. Come home as soon as you can." Her tender words rang in my ears all day: "I only want you;" and oh, how often, since her right entrance within the pearly gates, have her touching words and loving looks returned to memory!

Well, dear reader, is not this, too, what a dear Saviour says to you? Do you not want sometimes to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service, and patient endeavor? But he, too, turns from all, and says, "I only want you." "My son, my daughter, give me thine heart." No amount of service can satisfy the love which claims only the heart, "Lovest thou me?" was his thrice-repeated question to his erring disciple. "He that loveth me shall be loved by my Father" (John 14:21). Devotion of life, earnestness of service, fervent prayers, are only acceptable to him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, "I only want you."—(*Home Journal.*)

## Miscellany.

—JOURNALISTIC SYNONYMS.—In the early part of this the *Nineteenth Century* of the *Christian Era*, a citizen of the *World* strolled at night, along *Pall Mall* on his way from *Belgravia* to *Whitehall* accompanied only by the *Echo* of his footsteps. An old *Engineer* and soldier of the *Queen*, he had traversed by *Land* and *Water* the greater part of the *Globe*, and had since his *Broad Arrow* days fought under more than one *Standard*. Taking out his *Tablet* he stood and wrote as follows:—"The study of *Public Opinion* "offers a wide *Field* for the intelligent *Spectator* and *Examiner* on the *Times*." At this moment a *Watchman*, who had been a close *Observer* of his movements, approached and said, "come my noble *Sportsman* you must move on"! "And what if I refused?" demanded the other, standing like a *Rock* with his back against a *Post* unmovable as *Temple Bar*,—"to be *Brief* with you, my friend, I shall in *Truth* stay here a *Week*, if I think "proper." "Well, rejoined the *Civilian*, "I am the appointed *Guardian* of this thoroughfare "*All the Year Round*, and I protest against your making any *Sketch* or *Record* here,—are "you a *Builder?*" instantly a grasp of *Iron* was laid on his arm. "Do you wish me to "*Punch* your head?" asked the *Traveller*. "Oh no," replied the other all of a *Quiver* "pray don't I was only in *Fun*."

## TELEGRAPHIC NEWS.

*London, April 27th*: In the House of Commons last night, Mr. Smith, replying to the question relative to the Deccan Mining Company, said that Lord Dufferin had telegraphed saying that he had no objection to a Parliamentary Inquiry.

*Berlin, 27th*: The semi-official *North German Gazette*, in a leading article to-day, says that the Queen of England's late visit to Germany will influence most favourably the political relation between England and Germany.

*London, 28th*: The polling for the election of a member of the House of Commons for Mid Lanarkshire in the room of Mr. Stephen Mason (Gladstonian), resigned, took place yesterday.—Mr. Phillips (Gladstonian) defeated Mr. Bousfield (Conservative) by 930 votes.

*Paris, 28th*: A banquet was given here last night in honour of General Boulanger's election as a Deputy for the Department of Nord.—Replying to the toast of his health, General Boulanger absolutely denied that he aspired to be a Dictator.—An immense crowd had gathered near the building where the banquet was held, and when the General took his departure he was met with a great ovation.—Demonstrations have been held for three successive nights at Nancy in honour of General Boulanger.—The authorities had to summon the aid of the cavalry to disperse the Boulangists.—President Carnot, speaking at a banquet given him at Bordeaux yesterday, censured those desiring to sow the seeds of discord in the country, and exhorted Frenchmen to union, which was necessary to combat the mischief.

*Rome, 28th*: Negotiations for peace between Italy and Abyssinia have been resumed through Chief Kantibai at Aman.—The first overture of peace by King John on March 20 was made through the same Chief.

*Charlottenburg, 28th*: The official bulletins regarding the health of the Emperor of Germany show that his Imperial Majesty is progressing very gradually.

*London, 29th*: The New Indian Sterling Loan of seven millions is in accordance with the East India (Purchase and Construction of Railways) Bill for the purchase of Oudh and Rohilcund Railway and to discharge the Debentures which are payable in the present year.—The statement that his Holiness the Pope has resolved to condemn the Plan of Campaign and boycotting has caused sensation in Ireland.—The impending censure of the head of the Church has particularly excited the Nationalists.—The Irish priesthood is silent.—The Parnelite members of the House of Commons are reticent, except the member for East Mayo, Mr. John Dillon, the originator of the Plan of Campaign, who defends it from the threatened Papal condemnation.

*Rome, 29th*: The expected Papal Brief regarding the boycotting and the Plan of Campaign has been published.—It directs the Roman Catholic Bishops of Ireland to prudently and effectually exhort their clergy and laity to abstain from taking part in the boycotting and the Plan of Campaign, which his Holiness the Pope declares are contrary to the spirit of Christian charity.

*Paris, 29th*: Conflicts have occurred to-day at Toulouse between the Boulangists and the Anti-Boulangists.—The cavalry had to charge and disperse the parties.

*London, 30th*: The Tin Syndicate has collapsed. There are buyers at 90 only.

*Paris, 30th*: A letter from General Boulanger denies that he is in favour of France adopting an aggressive policy.

*St. Petersburg, 30th*: M. de Lesseps and Professor Vambery of Budapesth have been invited by the Russian Government to the opening ceremony of the Merv-Samarcand Railway, which takes place on the 27th instant.

*Melbourne, 30th*: A gang of 270 Chinese labourers arrived in the harbour here to-day, but the authorities have refused permission to them to land.

*London, May 1st*: It is reported that Archbishop Moran, who is now in Sydney, will replace Archbishop Walsh in Dublin.

*Rome, 1st*: A dynamite shell exploded during the Artillery practice here to-day, injuring the Prince of Naples, the heir-apparent, slightly in the thighs, and four officers severely.

*Melbourne, 1st*: The Chinese labourers, to whom the permission to land was refused, will return to Hongkong.

*Paris, 1st*: President Carnot has returned to the Elysee from his tour, which is considered to have been a political success.

*Charlottenburg, 1st; Evening*: The Emperor Frederick is in a languid condition. His Imperial Majesty has now headache and more coughing.

*London, 2nd*: Sir Alfred Phillips Ryder, one of the Admirals of the British Fleet, fell into the river Thames at Pimlico Pier yesterday, and was drowned.

*Constantinople, 2nd*: The conflicts between Christians and Mussulmans in Crete, and various differences connected with Macedonia, are causing tension in the relations between Greece and Turkey.—The Porte has appointed Sartinsky Effendi as the Governor of Crete, the former Governor having been recalled.

*London, 3rd*: The Nationalist newspapers resent his Holiness the Pope meddling in politics.—They declare that the Papal Brief against boycotting and the Plan of Campaign will not produce the result aimed at by the Vatican.

*Rome, 3rd*: In the Italian Parliament to-day Signor Crispi made a statement regarding the Abyssinian question.—The Premier said that Italy will not relinquish the possession of Saati, but, on the other hand, she will demand from King John the cession of a section of his territory beyond the present Italian position.

*Berlin, 3rd*: The nomination by the Czar to the post of Minister of Interior of the Panslavist General Bogdunovitch, who was dismissed from the Russian Army a year ago, has evoked disquieting articles in the German newspapers.

## PASSENGERS ARRIVED

Per S. S. *Siam*, April 30:

From London—Capt Curtis Rev K Eicke Capt Henderson 2nd Lt Leader Miss Latch Mr and Miss Morrison Mr Burch Mr Palmer Mr Treacher Mrs Holden Mr Sackett.

From Brindisi—Mrs Grace Mr Jones Col Cowan Major MacCarthy Mr and Mrs May Mr Best Mr Williams Mr Lisboa.

From Marseilles—Mr J W Ewing.

From Venice—Mr Person Mr Ellinger.

## PASSENGERS SAILED

Per S. S. *Peshawar*, May 4:

For London.—Mrs Colvin Mr and Mrs F W Porter Mrs Laing and child Miss Brooke Mr Mothersill Mr and Mrs Smith Mr Merewether and child Mr Hughes' child Mr and Mrs Spitta Mrs Doggett and five children Mr and Mrs Poke Mr Fischer Mr Baman Das Basu Mr W Martindale Mr R T Peake Mrs Faulkers and child Mrs Parsons and child Capt Dunn Mr G Bows Mr Holmes Mr Hatch Col Bluett Major and Mr Robertson Mr J Nicholl Mr MacGregor Mr Hamilton's children Rev J F Scobell Lieut and Mrs Green Mr A K Armilaje Mr A H Bennett Mrs Beadley child and infant Mr Galbraith Mr C Rainsdon Mr Macdonald Miss Macdonald Mrs Prott Capt Lawson Mr S B Graham Miss Gilbert.

For Brindisi—Col E M Norie Mr Blyth Mr R Miller Mr E L Hamilton Mr H W Jones Mr W R S Jones Mr G P Clark Mr R B Clegg Mr H Maude Capt Woon Capt Fenton Mrs Mackie and child Miss Hatch Rev M Lamert Lieut Col W Cook Capt Muir Mr and Mrs McClelland Mr S N Sinha and two sons Mr A Barnard Mr Ardesueer Dhunjeebhoy Capt Moore R N Hon R W Fitz William Capt Briggs Mr Finnecane Mr E A Bulkely Lord William Beresford Mr and Mrs Oddie Rev A Lemert Mr W Hudson Major and Mrs W H C Wyllie Mr Adair Mr E S McGowan Mr and Mrs J B Thomson Hon'ble Charles Moore Rev A F Armstrong Col H Worton Mr H Mainwaring Mr G Phillips Mr Dadabhoy Byramjee Mr F Kirby Mr Pickering Clarke Sir Lepel Griffin Mr G P Robinson Col J C Stewart Capt J S King.

For Aden—Mrs Watcha and 3 children Mr P Cowasjee.

## Domestic Occurrences.

### BIRTH.

LAKER—At Mhow, on the 23rd April, the wife of John Laker, R. M. Railway, of a daughter.

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*The following subscriptions have been received up to date:—*

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| Rev. T. Carrs, 30th April 1888 | 15 | 8 | 0 |
| „ W. B. Keer, 30th March '90 | 10 | 0 | 0 |
| „ O. Lohr, 23rd July 1887 ... | 7 | 10 | 0 |
| A. Wright, 9th June 1888..... | 3 | 0 | 0 |
| M. W. Walker, 10th Nov. 1888 | 7 | 10 | 0 |
| Lt.-Col. J. B. Lawrence, 20th June 1889 ..... | 10 | 0 | 0 |

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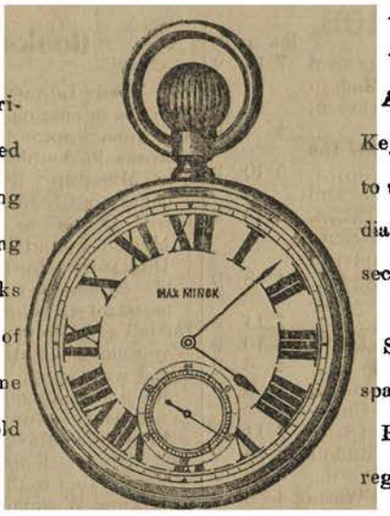


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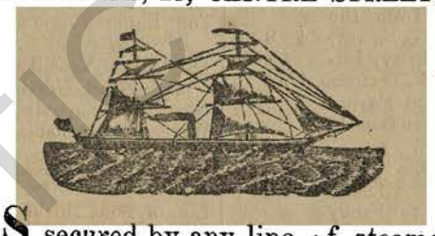

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